

(13)

A  
**REMEDIE**  
against Dissention:

OR,  
A help to settle mens mindes in  
these unsetled times, and to make up  
the Rents, made, and likely to be made  
through the late lamentable increase  
of Opinions and PRACTISES.

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As it was delivered in a Sermon on Rom. 16. 17.

By I. R. Minister of the Gospell.

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Cant. 2. 5.

*I charge you, O ye daughters of Ierusalem, by the Roes & by the Hinds  
of the field, that ye stir not up nor awake my Love, till she please.*

1 Cor. 14. 33.

*For God is not the Author of confusion, but of peace, as in all Churches  
of the Saints.*

*Augustin in Iohan. tract. 104.*

*—ut in illo pacem haberent. propter quod totum agitur quod Christi-  
ani sumus. Hæc enim pax finem temporis non habebit, sed omnis pax  
nostræ intentionis actionis quæ, finis ipsa erit.*

LONDON,

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Rom. 16. 17.

*I beseech you brethren, marke them who cause divisions and offences, contrary to the doctrine ye have learned, and avoid them.*



*Ight Honourable, and the rest beloved in Christ Iesus, your knowledge of the relation betweene Moses and Aaron, magistrate and minister, state and church, religion and policy, dischargeth all Apo-*

Exod. 18. 1.

*logie, for choyce of this Text, which like the worlds great eye upon the hemisphere, limited to no region, city or person, looks upon all duties humane and divine, therefore I beseech you —*

The summe is an exhortation to vigilant constancy: Church and state are as a besieged city: some assaile *aperto Marte*, they are more easily discovered, some *insidiis*, more mischievous are they who sting the bosome, which are shut up in the infected veines: therefore *I beseech you brethren marke them —*

He had carefully prescribed, now he prohibiteth: the most divine precepts cannot profit us, if some contrary evill corrupt us. He had by name described those whom they should follow: he giveth a character of false brethren without name ('tis the candor of holy writ, liberall in honouring the Saints memories, to forbear unnecessary branding sinners) 'tis the vice, not the person which is dangerous: therefore *I beseech you brethren, marke them who cause divisions and offences, contrary to the doctrine ye have learned, and avoide them.*

*quid enim prodest antidotum cui superfunditur venenum?*  
Tertul.

- The parts are the
- 1 Forme which is horta- } 1 Obtestation, *I beseech you.*  
tory : wherein note, the } 2 Compellation. *Brethren.*
  - 2 Matter, which is } 1 Duty enioyned } 1 Marke them.  
an advertisement to } 2 Avoid them.  
a grand inquest, } 2 Delinquents concerning whom  
marke them, in w<sup>ch</sup> the Apostle useth this vehement  
observe, the } entreatie, authors of dissention which  
cause divisions, and offences.
  - 3 Marke by which they may be knowne, or the offence  
enquired after, divisions and offences : with the secret  
danger thereof, in that they are beside, and neere, but con-  
trary to the doctrine.
  - 4 Aggravation of the } 1 Rule against which the trans-  
offence, from the } gression is: the doctrine.  
2 Example which themselves  
have given, which yee have lear-  
ned : it were desperate levity to  
desert it now.

1 παρακαλῶ.  
obsecro. Auguſt.  
in Rom.  
oro. Ambros.  
ἐκάρημι. ἡ  
ἐκείνου.  
Occum in Loc.

*I beseech you.* By a milde, and humble entreaty, he putteth on the person of a suppliant: not for the advance of his owne profit, but theirs.

*That which the ministers intreat you, is your owne good, peace and salvation. If thou be wise, thou shalt be wise for thy selfe* --- Prov. 9. 12. so. Rom. 12. 1. *I beseech you brethren by the mercies of God* — to what end? *that ye may prove what is the good will of God.* so Phil. 2. 1. *if there be any consolation in Christ, if any comfort of love if any fellowship of the spirit* — to what end? *that nothing be done through contention, that's your owne good.*

Viz.

Her's no *vobis coniunctim et divisim committimus et firmiter iniungendo mandamus* — not that he had not power of mandates (we are ambassadors for Christ: as though God did beseech you through us, we pray you in Christ



*Christ's* stead that ye be reconciled unto God; that is your  
 owne good) but because lenity can doe more then  
 rigour, a mild hand maketh better impression then  
 then a rigid and imperious injunction can: sanctity  
 cannot be forced, neither will opinion: if God  
 should compell, he left no place for sinne or sancti-  
 mony, which are onely in actions voluntary: the De-  
 vill cannot compell to sinne, neither will God to  
 obedience: where necessity enforceth, ther's no  
 sinne; where compulsion extorteth obedience, no  
 sanctity. No man can be holy, or wicked, except he  
 will; the will must have a part in either, to denomi-  
 nate the good or evill. The softned wax best takes  
 the impression: therefore the Apostle placed this  
 maine exhortation amongst his salutes, which gave  
 that temper to their affections: tis a great matter to  
 have a good opinion of the speakers love and inte-  
 grity: therefore meekenesse and lenity, is the onely  
 way to prevent, and retrench discords, there is place  
 for rigour, that's when lenity is impiously contemned: Rom. 13.  
 there are that carry not the sword in vaine: but our Gregor. Epist.  
 part is intreaty. *Pastores facti sumus, non percussores:*  
 our commission is, that which was given Peter, Ioh.  
 21. 15. 16. *pasce oves meas*, not that Act. 10. 13. *kill*  
*and eat*. When things (especially adiaphorons) are  
 too rigidly pressed, it woundeth the infirme, and  
 scandaleth the strong. *Lactantius* said it well in gene-  
 rall, religion cannot be compelled, *verbis potius quam*  
*verberibus res agenda est*. when Peter smote *Malchus* in  
*Christ's* defence (*Malchus* one of them who came to  
 lay impure and violent hands on *Christ*) he not only  
 prohibited *Peter's* violence, but healed *Malchus* eare,  
 When the Holyghost descended on *Christ*, 'twas not Cyprian.  
 in the forme of an imperious eagle or bird of prey,

but in the likenesse of an harmelesse dove. Violence and religion are inconsistent: not that the corrupters thereof, and state-threatning schismatiks may not be restrained, or punished: but because our sword is only spirituall: coercive power by smiting uncurable parts, appertaines to the civill Magistrate: therefore where we have not power to prevent an imminent danger, we pray your helpe. Therefore we beseech you brethren, marke them who cause divisions and offences, contrary to the doctrine ye have learned, and avoide them.

2 Brethren.

a à capite venit  
inguentum, ca-  
put nostrum  
Christus est, Aug.  
in Psalm.

b cuius unitio  
omnem ecclesiam  
penetraret. Pros-  
per. Rom. 13.

Matth. 5.

γ οὐκ πῦρ δὲ πῦρ;  
ὁ ἀγαπῶν τὸν  
ἐαυτὸν, ὃς ἐν τῇ  
ἐκκλησίᾳ,  
ἀλλ' ἐν τῇ ἐκ-  
κλησίᾳ.

δ ὁ ἀγαπῶν τὸν  
ἐαυτὸν, ὃς ἐν τῇ  
ἐκκλησίᾳ, ἐν τῇ  
ἐκκλησίᾳ. Cbr-  
y. in Ro. 32.  
in Rom. Gen.  
13.8.

e Marke Thimo-  
d De Arab. ser-  
pent. inquisi-  
tionis. 144. f.  
morsum an-  
ti-  
dolor Desquintur.

Our second part is the compellation, Brethren—— it hath a sweet violence to perswade, among the sonnes of God, *The name of brotherhood is an argument of unity*, God intended it so, who made us all of one parent, all brethren, & adopted us all in one Christ, in whom we are all members of one body. Brethren to dwell together in unity; *ecce quam bonū, & quā jucundum.* 'Tis like the precious ointment upon the <sup>a</sup> head (the love of <sup>b</sup> Christ descending upon the whole church) like the dew of Hermon (the nurse of plenty) there the Lord promised the blessing: brotherly love is the summe, and perfection of the law: the ballance of the sanctuary, the *sal fœderis*: without it God accepteth no service: if this faile, religion dyeth.

Abraham could finde no such enforcing motive to peace, as this sacred name of <sup>c</sup> brother: let there bee no contention between thee and me—— for we are brethren-- if the spirit of adoption dwell in us, let it now pre-vaile with us, *I beseech you brethren.*

So come we from the form, to the matter, & first to the first duty *marke them*---we must diligently marke the causes of divisions & offences: we have need of diligent caution, these <sup>d</sup> serpents kill before they are percei-ved

ved toſting: therefore you muſt <sup>συνειδέναι</sup> thoroughly view, en-  
 forme your ſelves, <sup>ἐπιμενετε</sup> beware of them and reſtraine them: ſome  
 copies have <sup>ἀσφαλῶς</sup> *marke them diligently*, as *Saul* ſaid  
 of *David*, he is ſubtile and crafty, ſee therefore and know  
 all the ſecret places where he hideth himſelfe: if we would  
 marke well, we ſhould finde that 'tis the Devill who is the  
 author of diſſention; and wicked men further it: therefore  
 whether they vaile their working, under pretence of  
 Zeale, care of reformation, or what ever other ſhew of  
 good, *marke them well who cauſe diſviſions*: for (as the *Romans*  
 once thought of their <sup>ἡ</sup> *Ligurian* enemies) it is ſomething  
 more difficult to deſcry and finde them out, then to over-  
 come them. They are of unwearied vigilancy for miſ-  
 chiefe: proportion your care hereto. 'Twas that which  
<sup>δ</sup> *Demosthenes* once ſeriously ieſted: my Lords of *Athens*  
 (ſaid he) how vigilant ought we to be, ſeeing we have  
 theeves of braſſe, and walls of clay.

am <sup>μυστήριον</sup> *custodia*, *cancer*, Gen. 40. Gen. 42. <sup>συνειδέναι</sup>, eſt attentē, & diligenter, quaſi hyſtes ἐπι-  
 μενῶν obſervare. Beza. tanquam & ſemetipſis maniſeſti non ſint, dicis obſecto — ut οὐ ſirvetis, τῶν τῶν, ὁ  
 εὐρυγὰρ δαυ υἱὸς ἀκριβῆρας, καὶ καταμαρτυρεῖται, καὶ διὰ τὴν δαυ. Chryſoſt. 9. f. 'offendit aſtutiam, ὅτι υἱ  
 γίνοντα κατὰ ἡλίου καὶ ἡντοποῖ δὲ τῶν. Oecum. ὁ σκωπῶν ἐμὸς σκοπὸς ὅτι c. g. L. Florus, hiſt. Rom. l. 2. c. 3.  
 Major aliquanto labor erat invenire, quam vincere b. alluding to the name of χαλκός, the beeſe. Plut.

He that keepeth a treaſure, watcheth all that come neere it. Vſe.  
 Care hath an hundred eies. You whoſe charge it is this  
 day to marke offenders, *marke them diligently*: becauſe 'tis  
 Gods worke for the preſervation of ſtate and church: we  
 want no Zeale for ſecular matters: but when God and re-  
 ligion are intereſſed, how few *marke diligently*? How rare  
 are they who preſent, adulterers, factious ſchiſmaticks,  
 profaners of ſabbaths, impious ſwearers, neglecters of  
 Gods ſervice? when 'tis infallible, that from neglect of di-  
 vine lawes, flow all contempts of humane. Wicked men  
 in a ſtate, are as ill humours in the body; if they be not cor-  
 rected, all muſt periſh. he that puniſheth not the <sup>1</sup> wicked,  
 cannot preſerve the good: now becauſe 'tis not one <sup>k</sup> office  
 judex, Plur.

1 Ester 4. 14.

to accuse and judge, *marke them* with your enditelements: and be not partiall nor indulgent to sinne. He that conceales anothers faults, makes them his owne. If you deceive the trust imposed on you: if you violate your oath to God, to you must appertaine that which *Mordecai* once<sup>1</sup> said in a like dangerous time, *if thou hold thy peace at this time, comfort and deliverance shall appeare — out of another place, but thou, and thy fathers house shall perish, and who knoweth whether thou art come to this office, for such a time? therefore marke them, and avoyd them.*

This is the second branch of the duty: *authors of divisions, and offences — must bee avoyded*, receive him not to house, *neither bid him good speed*, 2 Ioh. 10. He saith not, raise tumults: to suppress them, tis<sup>m</sup> enough to avoyd them, meddle not with<sup>a</sup> them that are seditious: *reiect him that is an hereticke, after once, or twice admonition*, Tit. 3. 10. *be not companions with them*, Ephes. 5. 7. *with the froward, thou wilt learne frowardnesse*. Men are, as the Astronomers say of the starre Mercury, good, or malignant according to their conjunction with others. *Peter* among the Apostles would lay downe his life for Christ, but among the conspirators in *Anas Hall*,<sup>p</sup> he denyed him. How many millions go for company in *Caravans* to hell? <sup>a</sup> Some understand this *excommunication*: but it is indeed as that reed put into *Iohns* hand, Revel. 11. 1. to measure within the temple, all that is within the verge of the Church. Seeing then schismatics, and authors of tumults, are as the lepers in *Israel*, as infected beasts in the flock, it soundeth to all Iudges an *amovete*, as *Saul*, 1 Sam. 23. 3. *חסי* put away the forcerers and southfayers out of the land, so in the 2 *Chron.* 36. 3. *Pharaoh Necho* removed *Iehoahaz*, which 2 *Kings.* 23. 33. is, he imprisoned him at *Ribrlath*, thus iudges must decline the authors of dissention. To private men who have no power of iudicature it saith, *avoyd ill company*, the Syriac interpreter gives it, *longe<sup>t</sup> discedatis ab eis*, good reason, *ne mala vicini pecoris*

4 avoyd them  
in חסו ונמלט  
אבות. Chrycst.  
in Rom. Hom. 32.  
n Prov. 24. 21.  
o Psal. 18. 26.  
p Ioh. 18. 25.  
q P. Martin in  
Rom.  
r Hebr. חסו  
surrecedite a  
חסו recessit,  
in Huthrael.  
חסי removit  
absulit Genes.  
8. 13.  
1 Sam. 28. 3. 9.  
חסי ab-  
cidit. Eyslon.  
Montan. exci-  
dit. Iun. ejecerat.  
Varabius.  
חסי exterminavit,  
perdidit. חסי  
Tantum absolute-  
rat.  
s. a Verb. חסי  
longe remotionem  
esse sic 1 Tim.  
6. 3. 5. Math.  
7. 13.

*coris contagia ledant*: tis a desperate contagion, there's no security but in quick flight, & long distance from it: ill company bane of hopefull youth, corrupter of innocency, sinnes broker, vices pander, vertues underminer, nurse of impudence, modesties betrayer, gulse of many honorable patrimonies, uncleane sincke of sinne, *I beseech you marke and avoyd all such*: with how real a blessing should I dismisse this cōgregation, if this one particle were fixed in the heart and affection of every present auditor? how happy a church and state should we presently see, if the innocent would withdraw themselves from the company of corrupting *CoFabs*. Satan could never prevaile, did he not plow with our heifer, & make men decoyes to betray men. What is that which precipitates young prodigals to famin, nakednesse, and so many illegall and impious wayes, to releive themselves therein? what filleth your prisons, and brings so many good mens children to shame, and untimely ends, but ill company? Indeed God made man a sociable creature, and said, tis not good for man to be alone, there's no good without communion, *ego ne in caelo solus*: the most blessed being is in a sacred society: but whereas God hath set by thee so many good men, in whose society thou mightst be happy, how wilfully dost thou perill, whom none but wicked company can please?

*My Son, if sinners intice thee, consent thou not, avoyd them: if they say, come we will lay waite for blud, fill our houses with spoyle — cast in thy lot among us; my sonne walke not thou in the way with them, refraine thy foot from their path, if the harlot tell thee of peace<sup>a</sup> offerings, let not thy heart decline to<sup>u</sup> her wayes: avoyd them which cause divisions, and offences.*

Vse.  
Prov. I. 10.  
&c.  
u Prov. 7. 15.

Wee are next to consider the delinquents, concerning whom this vehement caution is used, *those who cause divisions*. They that cause cvill are most pernicious: theeves, harlots, murderers, all offenders are worthy to be marked, *nigro carbone*, with the charact. of iustice; but especially they, who like  
the

w Ionah 4.7.

x Gen. 34.25.

y discurrendo de  
domo in domum  
adulantes qui-  
busdamalii vero destrabē-  
tes, & concitan-  
tes unum ad alter-sus alterum per  
destructiones. Re-  
mig. (sistis eius)

in Rom.

z חרר בתר

Cant. 3. 17.

the <sup>w</sup> worne of *Ionahs* gourd, bite the very root of law and policy, by *causing divisions and offences*: these two like <sup>x</sup> *Simon* and *Levi* come upon the republique, and destroy all masculine vertue of religion, and policy, by <sup>y</sup> running from house to house, flattering some, calumniating others, so fomenting contentions: these *Sallamanders* live in the fire of strife, which they industriously kindle: these are the *pester ecclesiarum*, incendiaries of state: Hells master workemen, who make *Bethel* (the house of God) <sup>z</sup> a *Bether*, *montem divisionis*. In fault are they, who being seduced, become an accession to a tumultuous, seperating or offending party: but they are worst who cause the mischief: in every offence, worst is he who causeth others to be bad. To make the people naked as *Aaron* did, is a great sinne: but a greater sinne was *Balaams*, who taught them to cast stumbling blockes, to make *Israel* fall. To cause others to sinne, is to be a Devill, or his factor: the most fearesfull instance of Gods justice is he, who causing others to sinne becometh impardonable.

It hath ever beene a great wisdom in greatest interests, to meete mischiefs with timely preventions, by removing their causes: therefore the prudent heathen made sundry lawes of prevention. Such was that of *Lentulus*, to punish a matron *pena stupri* who was seene in publike without her <sup>a</sup> vaile: 'twas to prevent whoredome. Such was the *Calpurnian* law, and the *Ostracisme* to prevent ambition, and oppression: such their *Licinian* law, to prevent intemperance in dyet. Such was *Piso's* law <sup>b</sup> *de pecuniis repetundis*, to prevent extortion, oppression, and seditions, thence arising. Such their *Censorian* law, punishing him that neglected to prune his vines, or take the best season to sow, spend thrifts, prodigalls, and company-keepers, by sequestering the wife, and childrens part, to prevent the many mischiefs flowing into the state, through the ruine of private families.

a Sipe flola, Ter-  
tul. Apol. c. 6.b quas à provin-  
cialibus quispiam  
nequiter extor-  
sit. Alex. ab A-  
lexand. l. 4. 175.  
6a. m.

If thou wilt truly serve the State, have a special eye to them who cause offences; abettors, barraters, authors of Libels, and seditious Pamphlets, causers of quarrels, men of unclean tongues, and provoking language, corrupters of youth, receivers of stolne goods, lewd houses, enticing harlots, drunkards, forcing or alluring others to excess; and those Seminaries of innumerable evils, unnecessary and ill ordered Viſtualling-houses, maintained by the finnes of ill husbands, and misery of famished wives and children: The man that raiseth contentions among brethren, God <sup>Prov. 6. 16.</sup> abhorreth; the man that perswaded to serve other gods, was to be stoned without pittie; sinne is most venomous in the root: I beseech you marke them principally which any wayes cause it in others.

Here are the faults to be marked: 1. Dissention, 6. Division which is, (as <sup>d</sup> Sulla said) many *Mariti* in one *Ce-* <sup>ons.</sup> *sar*, all offences in one. Dissention is a fault against God, the God of peace: Religion the Doctrine of peace, and community, and the publike weale; for division importeth plurality of united parts, division pernicious to those parts whose life and safety is in unity: Unity the <sup>e</sup> *Salsedo combinans* of the body politick, the sacred bond of peace; the nerves of State, the state of the blessed; but <sup>f</sup> division is the subversion of Church, and State: ro <sup>g.</sup> *kingdome* & divided, no not Satans (the grand master of divisions) can stand: Dissentions are

*Insidiarum magistrum, vocat. Theodoret. ib. & συνδουλός ἀρχὴ μάχης, μάχη δὲ διαστάσις, ἢ ἀνέναντος. Nazian. orat. 34. 540. D.*

C

the



<sup>h</sup> Peccata enim  
sola separant  
inter hominem  
& Deum, Au-  
gust. de pec-  
mer. c. 20.

<sup>i</sup> Qui à popu-  
lo, & amicis,  
Principem sub-  
mouent, qui  
internuncii  
sunt alud quā  
respondetur  
referentes,  
claudentes  
Principem suū,  
& agentes an-  
te omnia ne  
quid sciat, A-  
lus. Lampr. d.  
Alex. sever.

<sup>k</sup> Num. 16. 3.

<sup>l</sup> Constantinus,

in Synodo Ni-

cean libellos ac-

cipiens quere-

larum plenos

quos ei de pri-

vatis injuriis

obstulerant E-

piscopi, eos ne

legendos quide

sibi esse puta-

vit, sed conti-

nud flammis

tradidit. Ruf-

in. l. 1. c. 2. So-

crat. l. 1. c. 9.

Ser. l. 1. c. 16.

Greg. ep. l. 4.

75. Quichan-

tur. Hist. Con-

cil. Nicen. Bin.

To. 1. p. 321. &

c. 4. 322. l. vid.

Rev. 8. 10. 11.

the States *Paralysis*, pollicies *dissenterie*, bellows of  
devouring sedition; therefore marke them that  
cause divisions. 1. Betweene God and man: <sup>h</sup> all  
sinnes are within this latitude; for these, cometh  
the anger of God upon the children of disobedi-  
ence; for these the Lord hath a controversie with  
the land; for these he forsaketh a people, and coun-  
sell perisheth from the ancient; valour from the  
strong, and equity from the Judge; *retroque fe-  
runtur res Danaum*, such was Israels case in their  
Apostacie, whither soever they went out, the hand  
of the Lord was sore against them.

2. Betweene Gods vicegerents and his peo-  
ple; mischeivous practicers, whispering jealou-  
lies into the sacred eares of Princes, to <sup>l</sup> alienate  
their affections from the people, to divide the  
head from the body: (whereas the strength and  
securest treasuries of Princes, are their Subjects  
loves) and scattering doubtfull speeches, and se-  
ditionious murmurings among the people, to make  
them jealous of good Princes; as the tumultuous  
sounds from the earths vast hollowes, are prefa-  
ges of ensuing earth-quakes, and dreadful *Chasmas*;  
such are these *Chorahs* murmurings.

3. Betweene the Prophets and the people, who  
under pretence of decrying the ambition, corrup-  
tion, and State-medling of some, shew their ha-  
tred to all the Ministers of Christ, flying on them  
with their <sup>k</sup> *sat superque vobis*, you take too much  
upon you, seeing all the Congregation is holy. I  
might say the <sup>l</sup> contempt of the Ministry is the  
window open to Hæresie, Satans principall advan-

rage,



tage, to suggest ill opinions of good ministers, seeing contempt of their persons will like a Gangren quickly creep on to the contempt of their Doctrine; but I must tell you, that another danger is, that the sacred band of Religion once cast off, they who despise *Aaron*, will easily rebell against *Moses* also.

4. Between neighbours, either embarking Princes and kingdoms in bloody quarrels; or by innovation in <sup>m</sup> Doctrine, or Ceremonies breeding Schismes and tumultuous factions, filling their holy Mother the Church (like that Græcian stratagem) *Armatomilite*; or by factious speeches, and writings, begetting dislike of wholesome government (this is that Starre Absynthium, fallen into our waters, embittering the sweet currents of our peace and unity, and almost turning them into blood) or by setting debate between neighbours, as talebearers, and incendiaries use; or like men sick of opinions Calenture, casting themselves overboard by <sup>a</sup> desperate separation from the Arke of Christs Church.

This is the heat of impatience in those who consider not the offences in the purest age of the Church (wherefore else was this charge to marke the causers thereof?) and that many things were endured by the Orthodox <sup>o</sup> Fathers for peace sake:

*pec. merit. c. 10. de Euch. parvulis dat. ib. To. 6. contr. Faust. Manich. l. 10. c. 11. i. quit aliud est quod docemus, aliud quod sustinemus, aliud quod precipere jubemur, aliud quod emendare precipimur, & donec emendemus tol. rare compellimur. ib. tract. 10. in Joh. 2. quis comeditur zelo domus Dei? qui omnia que forte ubi videt perversa, satagunt emendare, cupit corrigere, non quiescit: Si emendare non potest, tolerat, gemit, non excutitur de arcâ granis, sustinet paleam ut intret in horreum, cum palea fuerit separata si granum es notis excutis de arâ, ne prius ab avibus colligaris, quam in horreum congregeris, &c.*

<sup>m</sup> Reliquerunt Apostolum, sequuntur Aristotelen, reliquerunt sapientiam quæ apud Deum est, elegerunt disputationes, & aucupia verborum. Ambrose in Ps. 118. Ser. 22. 3.

<sup>n</sup> Sola igitur catholica ecclesia est quæ verum cultum retinet; hic est fons veritatis, hoc est domicilium fidei, hoc templum Dei, quod si quis non intraverit, vel à quo si quis exierit, ipse vitæ ac salutis æternæ alienus est. Lact. l. 4. c. ult.

<sup>o</sup> ut causa & persona Zizaniorum non prejudicaret cause, & persone tritici. August. To. 7. contr. Donat. post. col. c. 4. vid. ib.

<sup>o</sup> ut causa & persona Zizaniorum non prejudicaret cause, & persone tritici. August. To. 7. contr. Donat. post. col. c. 4. vid. ib.

who

who though they dissented in some things, yet held they unity : it was that which *Augustine* said for excuse of *Cyprian* holding rebaptizing, and it was reverend *Beza's* opinion, that the peace of our Church was not to be troubled for our Ceremonies ; divisions are desperate; the leprous parts may live, the divided cannot ; the Paschal Lamb was eaten in one house : Christ is no where communicable but in his Church ; *Rahabs* house was a type thereof, whosoever goeth out of it his blood shall be upon his head, *Iosh. 2. 19.* add hereto, discord is the beginning of all evill ; Lawes are silent among Armes : divisions in multitudes are stormes upon great waters, which mischeivous breaths, exagitate into rage : division in a State is as the bilging of a Shipp, breaches in the wall, wounds in the body ; it is Satans Master-peece, who taught the Maxime, *Divide, & impera* : how easily shall wee be overcome, if wee be divided among our selves ? Concord is the nurse of plenty, the wealth of the poore, and security of the rich, the strength of Kings, and blessing of the people : When the dry bones in *Ezekiels* Vision, lay scattered in the fields, there was no life, but when they were united, then they received breath. Warres and dissensions may seeme sweet to the ignorant ; but O happy peace ! did men but know thy value, what would they not give, what not suffer for thee ? Thou buildest Cities, makest wholesome Lawes, plantest Vineyards, sowest the fruitfull Vallies, stockest the pleasant *Gileads* with numberlesse heards, thou

*P 1b. To. 7. inquit quamvis ipsi & apud hereticos cognoscant baptismum Christi; illi autē aliter visum sit ut per eum, mirus aliquid videntur, & in unitate firmissime permanentem, manifestius demonstraretur haereticis, quā sacrilego scelere rumpetur vinculum pacis &c. de bapt. contra. Donat. l. 6. c. 2.*

*1 Ezek. 37. 1. 2, 3.*

Τὸ εὐχόμενόν  
ἐκρίναντες ἡμε-  
τεράς τινες ἐν-  
δε- πρὸς ἀφί-  
κασιν ἡμῶν ὡς περ  
ἄλλοι πρὸς ἐξου-  
σίαν. Μαριαντ.  
Orat. 14.

7. *Offices.*

Ἡ Μετὰ τὸ πρῶτον  
ἐκχυσίαν ἑ-  
σόδον εὐρίσκει  
τὰ σκαυδάλια.  
Οκτωμην.

8. *Contrary*  
*to, or beside.*

Qui miles  
peccatoribus, et  
penitenti-  
bus non agentibus  
illicita commu-  
nicatione miscetur;  
nocentibus  
contactibus  
polluuntur. Et  
dum jungitur  
in culpa sic re-  
in pena sepa-  
rantur. Cyp. l.  
i. Ep. 4.

Deut. 27. 12.  
13.

Use.

W. *Quenam  
iste sunt pelles  
ovium nisi no-  
minis Christia-  
ni extrinsecus  
superficies?*

*Tertul. de præ-  
script. c. 4.*

*\* Hi quibus  
multa nobiscum  
paria sunt fa-  
cile possunt in-  
noxias mentes  
fraudent. à  
societate per-  
cutere, dum  
malorum suo-  
rum virus, per  
bona nostra dif-  
fundunt. nihil  
enim periculo-  
sius his hereti-  
cis esse potest,  
quam, qui cum  
integre per om-  
nia decurrant,  
vero tamè ver-  
bo, ac si veneni  
guttà, meram  
illam, ac sim-*

*plicem fidem dominicæ, & exinde apostolicæ traditionis inficiunt; unde nobis vehementer  
cavendum est, ne se vel sensibus vel auribus nostris hujusmodi aliquid latenter insinuet,  
quia nihil tam cogit in mortem quam sub obtentu fidei, fidem violare, &c. Ambrose de fi-  
de contra Arrian ca. 1.*

*Y 1 Cor. 11. 2 Ezra 4. 2.*

*2 Vincit illi, vel facile possunt, vel facile vitant. Ambrose,  
1<sup>o</sup> sup. 1<sup>o</sup> Solim.*

and those offences which are (in shew) neare;  
but (indeed) contrary to true doctrine. When  
the points stand like *Ebal* and *Gerizzim*, the  
mounts of cursing, and blessing; most pernicious  
is that evill, which is neare the good; take  
heed of the wolfe in sheepes <sup>w</sup> cloathing, and of  
that <sup>x</sup> poyson whereof the least drop killeth; e-  
vill and falshood could not hurt, did they not put  
on the appearance of good and true. Most per-  
nicious is that Devill which transformes himselfe  
into an <sup>y</sup> Angell of light. The most dangerous  
enemies to the repaire of *Jerusalem*s ruines are  
they who say, <sup>a</sup> we will build with you, for we seek  
the Lord your God, as ye doe. Papists and pro-  
fessed enemies may either be <sup>a</sup> overcome, or easi-  
ly avoided; but those ambushes and stratagems  
are dangerous, which are layd, *mea & discipuli*, be-  
sides, and nigh, but contrary to the doctrine which  
we have received.

Some cleave to our Church, as Barnacles to the  
Ship-side, onely to foule and disadvantage us; as  
the dead child to the wombe, onely to endanger  
us: I would I could once say, they went out from  
us, as I can, they are not of us; in the interim I say,  
beware of that evill, which cometh neare to the  
shew of good; none can so easily deceive you, as  
those <sup>b</sup> *Hyena*'s who have learned your voyce, to

draw you out to destruction; beware of the Serpents of the colour of the ground. When *Paul* had spoken, *Acts* 20. 30. of greivous wolves not sparing the flock, he addeth a more dangerous affliction; that of themselves men should arise speaking perverse things to draw disciples after them. As *Samson* said to his brethren of *Judah*, Swear unto mee that yee will not fall upon me yourselves, *Judg.* 15, 12. I may say to those who profess the same Religion with us; *I would I were sure of our friends*, I feare not our professed enemies: there seemeth no such present danger, as that we may be wounded *propriss spinis*. Therefore marke them which cause divisions seeming neare, but contrary to the doctrine of God. \* *This* Esay 8. 20. is our *Cynosure*, our Easterne staire to lead us to Christ, the touchstone of truth, our sheat-anchor holding us from being carryed about of every wind of doctrine; in every distraction wee must have an eye to this, as the wounded Israelites had to the brazen Serpent; and then let the adversary shake their venomous tongues at us; it is no schisme to divide from error, but from truth; we have divided from their corruptions, according to, not contrary to the doctrine here mentioned; to which we willingly appeale.

The doctrine of the Old and New Testament 9. Doctrine. is the rule of Faith and manners; if this were limited onely to Religion you would not with *Galilio* supersede it as a question of words, and names: \* *Acts* 18. 15. no, no, it is no \* vaine word concerning you, but it Deut. 32. 47. is your life; and by this word you shall prolong your

*Quomodo  
dem praes-  
bunt impera-  
tori inviolata  
qui Deo sunt  
per fidi? Said  
Constantine  
the great.*

<sup>1</sup> Sam. 2. 16.

<sup>2</sup> Hag. 1. 9.

<sup>3</sup> Tim. 3. 16.

your dayes in the land; the salvation of the people is the supream Law: how happy are they where the maine care is for this Doctrine; where repaire beginneth at the house of God, where this is neglected there is no due <sup>f</sup> obsequy to Princes, no holy duty between Children and Parents, no sanctimony and equity between man and man; all which, and whatsoever else is good for the societies of men, this doctrine commandeth in every branch, where state-interests, humane pollicy, or secular cares come like those <sup>s</sup> impious novices to be served before God, no thing prospereth; for the anger of the Lord <sup>a</sup> blasteth it; this is the <sup>i</sup> summe of all equity divine and humane; this prohibits every offence against God, or *Cesar*. It will appeare if we consider,

<sup>4</sup> *Lex est velut  
emissa divini-  
tus vox. Senec.*

1. That God gave not onely morall Lawes, but judiciall Statutes unto *Israel*; and (though he now calls us not, by a Trumpet from the cloud to Mount *Sinai*) hee doth <sup>k</sup> the same for us by good Law-makers.

<sup>1</sup> *Panfanias  
said, Legum  
in viros non  
virovum in le-  
ges debet esse  
authoritas  
Plut. Lacon.  
Apoth.  
m Lex est,*

*πράξας αὐτοῦν καὶ νόμον, Demosth.  
tuni, fons equitatis. Cic.*

2. If we consider the excellency of Law, it is nothing else but the dictate of reason, connaturall to man; an innate rule of equity, enlarged to common necessities by prudent sanctions, <sup>l</sup> which we all obey.

3. If we consider the necessity of Law; it is the <sup>m</sup> foundation of Republiks: the *sacrum* <sup>n</sup> *vinculum societatis humanae* (that is, no Commonwealth which hath no Law) it is Proprieties

<sup>n</sup> *Lex est vinculum civitatis, libertatis fundamen-*

sanctuary;

sanctuary; the oppressed mans receiver, preserver of men; the ° Horse and Charriot of *Israel*, ° *Quis ergo*  
the Vaumures of the Citie: what were wee all *invenitur h s*  
without Justice? A Ship without a rudder, *moribus, vir-*  
body without a soule; never any State subsisted *tute, milit a*  
without it; never any but flourished in the due *villorum Pop.*  
execution of it: the *Græcian*, and *Roman* Monar- *Romanum fuisse*  
chies are instances; it was not so much their *L. Flor. l. 1. c. 18*  
sword which made them such great Masters of the *ut corpora*  
World, as Justice which united them at home, *nostra sine me-*  
without which, they must needs have become a *te, sic civitas*  
prey to other Nations: it is execution of Justice *sine lege: suis*  
which makes fast the barres of the Gates within, *partibus nex-*  
and rendreth a Nation renowned, and dreaded *us sanguine*  
abroad, Justice filleth the veines of soveraigne *& membris uti*  
treasuries, whets the sword, bends the bow, and *non potest. Cæ.*  
armeth the Souldier with prooffe, and confi- *Rhodig. lect.*  
dence of the vigilant prudence of the State; *Anti. l. 18. c. 19.*  
whereas if ill counsell, and neglect of justice at *Civitatis ani-*  
home, send up the cryes of the oppressed (like *ma lex. Cæ.*  
that ° smoke of *Ai*) their hearts fall dead. Ju- *Rhodig. lect.*  
stice is a convoy to the solitary traveller, an Hos- *Anti. l. 18. c.*  
pitall to the poore, a centinell to the sleeping, a *19. Communis*  
lock to the treasury, a fence about the fields and *recte vivendi*  
Vineyards, a garison to the City, a wall to our *regula. ib.*  
houses; in fine, whatsoever we have, or are in  
things secular, under God we owe to Law and  
Justice, the nerves of Warre, and strength of  
Peace; ° without which, no armies can defend us,  
no fortifications secure us.

4. If wee consider the things which differ

*res rebus servandis parv'is. Plaut. Pers.*

D

from

*¶ Hec scilicet a  
nisi observant  
centuplex m-*

*¶ Josh. 8. 23.*



*Leges haud  
quaquam vide-  
ri in uicupatione,  
sacrore dignas  
tunlo, quinimo  
decreta dici ve-  
rius ed. Flavio,  
ac infianta: si-  
quidem lex bo-  
na est aeterna  
item — a  
summo est bo-  
no ac rursum  
in idem refluit  
Cael. Rhodig.  
Ant. q. lect. l.  
18. cap. 19.*

*Cum inique  
cognoscuntur,  
mutuū damna-  
tur — Ter-  
tul. adv. Gent.  
c. 4.*

*— Neque  
religio ulla sine  
sapientiā sus-  
cipienda. Lact.  
i. 1. ib. l. 4.  
c. 2. l. 4. c. 3.  
c. 1b. c. 4.*

*— sciatis  
ipsas quoque  
leges vestras,  
quia videntur  
ad innocentiam  
pergere de di-  
vini lege ut*

*antiquioris formae mutatas — Tertull. Apol. c. 45. \* 2. Cron. 19. 6. † Lex non est tu-  
tum donum DE I, sed ipse DEVS, qui donum dedit: quia qui parit legi, DEO parit.  
Arist. Pol. l. 3. Aquin. 12. q. 91. a. 2. d. cit esse participationem legis aeternae, in creaturā  
rationali —*

from this Doctrine, it is not <sup>c</sup> Law which is not consonant hereto; as <sup>c</sup> *Platos statutes for community, Solons for Harlots: me thinks when I read of such impiety, under the sacred name of Law, I see the Endor Devill in an holy Prophets mantle.* <sup>u</sup> Miserable are those states where Religion and Law are divided: There *Jeroboams* pollicy, *Pharaohs* working wisely, and *Pharisees* projection to prevent the *Romans* supplanting them, must prove but *Achitophels* insatuated counsellors.

5. Lastly if we consider, that this doctrine is the <sup>u</sup> Ocean of Justice to every humane Law which it feeds and maintaines, and that if you follow any streame thereof, it will lead you to the Word of God; for as wisdom and truth is all of one God, whosoever deriveth it to us; so is Justice his, who not onely hath it (as the creature may) but is it, as no creature can be. \* *Iehosaphat* sayd truly to the Judges, Yee execute not the judgement of man, but of the Lord, for vengeance is his. The Heathens had some sense of that the Apostle saith, <sup>u</sup> *There is no power but of God*; and that all humane Justice floweth from the <sup>y</sup> Divine: Therefore their Law-givers pretended the derivations of their Statutes from



some supposed Deity : As Zoroaster from Orō-  
 masis, <sup>2</sup> Lycurgus from Apollo, Minos from Ju-  
 piter, Trismegistus from Mercurie, Draco and So-  
 lon from Minerva, Plato from Jupiter and A-  
 pollo.

1. It must touch all mens hearts with a re-  
 verend esteeme of the Lawes ( <sup>a</sup> which we serve  
 that we may be free ) and the ministers thereof,  
 not onely for feare, but also for conscience sake;  
 their contempt is the distemper and ruine of  
 the State.

2. It must say to the reverend Judges ( as Je-  
 hosaphat once did, <sup>2</sup> Chron. 19.6. ) Take heed to  
 your selves, for the Lord will be with you in the  
 cause and in the judgement.

3. It must say to all that heare this Doctrine,  
 lay it up in obedient hearts ; it is as the dew dis-  
 stilling from Heaven, Deut. 32.1. let it not be  
 entertained as the sweet showers falling into the  
 Sea, turning all to bitterneffe, as it must doe to  
 them whom it cannot convert : Be not like the  
 Caspian Sea, emptied with raine, and filled with  
 heat, as some who learne, that they may with  
 false zeale seeme to raile, and cast durt into our  
 mothers face ; this is contrary to peace, and the  
 Doctrin which we have learned.

Our own example aggravates the crime of di-  
 vision and offences, we have learned that from  
 the supream Law-giver ; we owe obedience on  
 paine of eternall death. Miserable is that State  
 where every man makes his owne Religion and  
 Law ; a Tyranny is better then an Anarchie, where

— *Lycu-  
 gus Lacedaemo-  
 nis leges ex  
 Apollinis auto-  
 ritate se insti-  
 tuisse confinx-  
 erit, &c.*

*August. de Civ.  
 DEL. l. 2. c. 16.  
 Strato. l. 10.  
 eid. Arist. pol.  
 l. 2. c. 1.*

*Antiq. lib. l.  
 18. c. 10.*

*Legumidcirco  
 omnes servi  
 sumus, ut li-  
 beri esse possi-  
 mus. Cael.*

*Rhod. q<sup>o</sup> f.  
 b. Fauces maris  
 Caspii vacan-  
 antur imbri-  
 bus, crescunt  
 siccibus. Solim.*

Which wee  
 have learned.

every thing is lawfull, there is nothing lawfull; therefore I conclude, that All miseries and disorders flow into Church and State through these breaches of inconstancy to the wholesome Doctrine and good Lawes received: Mutations in Policy or Religion are dangerous; recruding of wounds will gangren the sound parts. I will shut up all with an addresse.

\* Nobis vero  
nihil ex nostro  
arbitrio inducere  
licet, sed  
nec eligere qd.  
aliquis de ar-  
bitrio suo in-  
duxerit. Apo-  
stolos Domini  
habemus au-  
ctores, qui nec  
ipsi quicquam  
ex suo arbitrio  
quod inducerent  
eligerunt  
sed acceptam à  
Christo discer-  
plina fideliter  
nationibus  
ad signave-  
runt Tertul.  
adversus her. c. 6  
† Iuxta τὴν  
πράξιν. Sy-  
nos. Ep. 31.

\* Solim.

1. To you, honoured Lords: <sup>a</sup> soules of Cities, who give Lawes life, by executing them; wherein can I more opportunely implore your helpe, then in the present danger? Of all offendours, I beseech you marke them who cause divisions; that the wrath of God may bee diverted from this land: this Kingdome never suffered so much as in Divisions, and intestine quarrels: none but for offences suffer. I need not say, it is easier to extinguish sparks, then enraged flames; nor that we are come to our *Massa* and *Merita*, and that if the leake of separation which hath begun to fill us with the waters of strife, be a little longer neglected, we are in danger of foundering: I beseech you therefore heale the fountaines by the salt of Justice, and cast in the branch into the *Marahs* which now embitter us; you best know how to let in floods of severity, as <sup>c</sup> *Caius Marius* did the Sea, whereby, *Perniciosam ferventis Rodani navigationem temperavit*; these variable languages, wherein we cannot understand each other, or for impatience will not; this strife of tongues following the crying sinnes of this land, doe not so much portend some ensuing, as point out a present confusion.

2. To

2. To you, faithfull Jurours, this day to make inquest; my text saith, as *Joel. Come and I will shew you the men yee seeke. Marke them who cause Divisions.* Jer. 27. 18.

3. To my brethren of the Ministry, I need not say, *Mark them* (you know them to your grieve) I say, If yee be Prophets of the Lord, intreat the Lord of Hosts, that the rest of the vessels, which are left in the House of the Lord, goe not to Babel.

4. To the jeering *Chams* (whose pastime is their Parents opprobrie) pretending separation from sinners, but indeed with greater sinnes, because with much greater pride and hypocrisie: I would say, if they would heare, Christ taught none of his to separate from the well knowne *Judas*; Who taught you Division? if affection have left any place for reason, consider the advantage you give the common enemy; division weakneth us, and strengthneth them, *Hoc Ithacus velit, & magno mercentur Atride.* They can never overcome us *unanimous*, let them not single us out, to our owne destructions. h Ipse traditor Christi de Apostolis fuit. Tertul. de prescrip. 63. fine.

5. To all that heare me, *I beseech you brethren avoid them*; whether Innovators, or Separatists, the two smoaking firebrands, the *Scylla* and *Charibdis*, the gulfes and *Chasmas* of our Church and State (of whom I thinke as *Cicero*, of the factious *Cesar* and *Pompey*, *Quem fugiam scio, quem sequar nescio*) avoyde both extreames: hold fast the wholesome Doctrine, which yee have learned; and the God of peace and unity say, *Amen*, and stirre

ἰ Συ γρηγορεῖτε  
 μὴ π μινυρεῖτε  
 ἵνα ὁ μὲν ἐν  
 ἀντιπαθεῖμεν  
 τὴν ἐμὴν  
 ἀντιπαθεῖμεν ἵνα  
 ἀντιπαθεῖμεν ὁ  
 ὁ Νεχ' αὐτ'  
 οὐκ 14.

stirre up some sonnes of peace to sound the re-  
 treat; that it may not be bitterneſſe in the end:  
 and let the contending parties ſay, *Amen*; and  
 and patiently heare each other, as men who ſtriv-  
 ed for truth rather then for victory; bearing (as  
 much as the cauſe will permit) with the infirme:  
 underſtanding our common intereſt, that we may  
 againe ſee the face of the Primitive Church,  
 wherein all were of one mind, and one ſoule; and  
 let all that love the peace of God, unity of the  
 Church, and proſperity of the State, ſay *Amen*:  
 and the good God make my bleſſing ſtronger then  
 the bleſſing of my elders, that peace and truth  
 may be in our dayes, that we may appeare with  
 comfort, before the tribunall of Jeſus Chriſt; O  
 Lord bow downe thine eare and heare us, O Lord  
 conſider and doe it, &c.

A M E N.